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ABSTRACT

In this manual for volunteers working with Puerto Rican children in Boston, background information is provided about Puerto Rican history and culture. In addition, a detailed description of the Puerto Rican community in Boston is included. There is a short description of the bilingual education program in Massachusetts and a longer description of the bilingual program in Boston. The place of the volunteer in the English as a second language (ESL) program in Boston is discussed. (PR)

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THE PUERTO RICAN CHILD
IN
BOSTON
A BACKGROUND STUDY
OF
PUERTO RICAN HISTORY AND CULTURE
AND
THE BILINGUAL EDUCATION PROGRAM

PREPARED FOR SCHOOL VOLUNTEERS FOR BOSTON, INC.

16 Arlington Street
Boston, Massachusetts

By Helen W. Rowntree

U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
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by

Helen W. Rowntree

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November, 1973

FOREWORD

During the 1971-72 school year I worked as a volunteer in the Bilingual School on James Street in Boston's South End. All the children there were Spanish-speaking, and most were from Puerto Rico. My efforts were directed at teaching English as a second language. As a member of School Volunteers for Boston, Inc. (16 Arlington Street, Boston 02116) I had the benefit of orientation sessions and numerous workshops and seminars with outstanding leaders providing guidance and instruction.

I worked with children from ages 10 to 16 and found them responsive, affectionate, energetic, curious and eager to learn. My tutoring commitment was for one morning a week, but the research and study I was inspired to do amounted to many additional hours.

Where did these children come from? Where do they live now? What is the history of Puerto Rico? What is the Puerto Rican culture all about? How are Puerto Ricans getting along in Boston? What is Title VII? What is a transitional bilingual cluster? The questions that rose in my mind as I did my volunteer teaching will undoubtedly occur to other volunteers working with Puerto Rican children in Boston.

I would like to share with you, my fellow volunteers, the results of my research bearing on the special situation of the Puerto Rican child in school. I have not included suggestions on teaching techniques in this study, however, as my experience has been too brief in this area. This study offers a beginning, an opening of a door to better understanding among English-speaking Bostonians and Spanish-speaking fellow-citizens from Puerto Rico.

PREFACE

The inspiration to prepare this report originally came from concerned people in the SCHOOL VOLUNTEERS FOR BOSTON organization -- Isabel Besecker, Beverley Lovell, Wendy Wilkens and others -- and from dedicated professionals -- Dr. Raquel E. Cohen, Armando Martinez, Abby Mason, Manuel Teruel -- who came to volunteer meetings to give of their expertise.

Personal interviews provided additional inspiration --

Dr. Alice Casey, Associate Superintendent, Boston Public Schools

Ernest J. Mazzone, Director, Bureau of Transitional Bilingual Education, State of Massachusetts

Ana Maria Rodriguez, Department of Bilingual Education, Boston

Dr. Argelia M. Buitrago Hermet, Director of Bicultural Education, Springfield Technical Community College, Springfield, Mass.

Sister Francis Georgia, Advocate for Linguistic Minorities, Bureau of Equal Education Opportunity, Massachusetts

Awilda R. Artau, Public Affairs Specialist, Boston Gas

The Hispanic Office of Planning and Evaluation (H.O.P.E.) provided the needed Puerto Rican viewpoint as did Ms. Artau.

Reference material came from the libraries of SVB and Boston Public Libraries. The Boston Globe and the Washington Post provided numerous articles, and I bought books in San Juan, Puerto Rico. Many knowledgeable people gave generously of their time and encouragement and lent me reference material from their files. Special thanks to Wendy Wilkens for editing this paper, to Joan C. Jones, Boston College, for writing suggestions, and to my husband, Urwin, for his support and encouragement.

Helen W. Rowntree

INTRODUCTION

One third of the Puerto Rican people live in the United States -- almost 1.4 million on the Mainland -- and 2.7 million populate "La Isla", the sunny, beautiful bit of land in the Caribbean Sea called Puerto Rico.

In Massachusetts there are more than 115,000 Spanish-speaking persons, according to a recent unofficial census conducted by the Bilingual Information Center of the Office of the Secretary of State. (7) In Boston live 43,000 of this total. A large percentage of the total is Puerto Rican.

The Puerto Rican is a special category because he is a citizen of the United States before migration. He represents not one race but many races. He represents many religions, though Catholicism predominates. He has strong ties to his Island, and a psychological need to return. (22)

Puerto Ricans migrating to and from the United States are experiencing many stresses because of confrontations both on the Island and on the Mainland with the culture of the United States. The impact of the changes created among Puerto Rican people has been great, considered by many to be a threat to their Hispano-American culture, to their ethnic identity.

What are Puerto Ricans like? Why does the Puerto Rican come to the Mainland? Do our schools and our communities meet the needs of Puerto Ricans? What are their needs? Do you know the answers to these questions? It may not be possible to answer all the questions. In the following pages you will find information gathered from a variety of sources which answers some of the questions. Espero que la informacion sea útil para ustedes.

PUERTO RICO TODAY

Puerto Rico is a place of contrasts. It is a warm, green island about the size of Connecticut with cool, air-conditioned hotels, restaurants and casinos. Three small offshore islands belong to Puerto Rico: Vieques, Culebra and Mona. Puerto Rico is "old world" in charming Old San Juan -- and modern in its skyscrapers and housing developments. It has wealthy, well-housed citizens -- and poor slum-dwellers. It has great natural beauty : the ocean, the beaches, the palm trees, the brilliant Flamboyán, the mountains, and the song of the coquí -- and urban ugliness where commercialism has triumphed. It has gourmet criollo restaurants -- and street hawkers selling peeled oranges. Puerto Rico is a Spanish-speaking island, but English is spoken everywhere.

The Puerto Rican is friendly and very hospitable to guests. He is gregarious and talkative, with a heart as big as his extended family. He has a yearning to own his own home, to have a bit of land and a few farm animals. In the small towns and rural areas, homes are clustered around a church or a school, creating close-knit communities.

Great changes have taken place in Puerto Rico in the last thirty years. Puerto Rico has opened its doors to massive infusions of investment and modernization from the United States. Puerto Rico is an important market for U.S. goods. The island is Estado Libre Asociado, translated as a Commonwealth of the United States. The influence of the United States is felt everywhere.

Puerto Rico is crowded, and automobiles, buses, trucks and publicos clog the roads. The population has migrated from rural areas to urban areas and to the United States because of the change from a basically agricultural economy to a manufacturing economy. Per capita income has multiplied tenfold, though it is still far below that of the United States. Imports far exceed exports, creating economic problems, one of which is a high cost of living. Tourism has become an important industry. Life has changed for all Puerto Ricans, and many express concern about losing the Puerto Rican identity in the process of becoming Americanized.

Puerto Ricans are politically oriented -- and various factions have struggled over the years to gain power. The three principal factions are those favoring U.S. Statehood, Puerto Rican independence, or the present status as a Commonwealth of the United States.

The Puerto Rican child does not need many clothes in the tropical climate of Puerto Rico. He eats the food he is accustomed to; he spends much time out of doors. He is near his many relatives and friends. Rural and urban problems on the island also affect the quality of his education. He receives instruction in school in Spanish, with English taught as a second language by native teachers who are often limited in their knowledge of English. When he comes to the Mainland, the Puerto Rican child is usually limited in his knowledge of English.

Many Puerto Rican children in Boston speak longingly of Puerto Rico. Those who were born on the Island remember it fondly. Others, who were born on the Mainland of Puerto Rican

parents, still consider themselves Puerto Rican. To understand Puerto Ricans, we must know something of their history and culture -- their ties to Spain and the United States.

HISTORY

In order to understand the present day Puerto Rican, it is necessary to look into the origins of the people of Puerto Rico. Puerto Rico has a fascinating history, linked principally to that of Spain and later the United States. The Spaniards, who colonized Puerto Rico after its discovery by Christopher Columbus, found Indian tribes inhabiting the island.

Looking at history from a "people" standpoint, one could divide Puerto Rico's history into three periods: the Indian period, the Spanish period and the United States period. Throughout its history, Puerto Rico has struggled to maintain its own identity and national character. My story of Puerto Rico begins with the Indian period.

Indian Period (3,30)

Puerto Rico was inhabited by the Taíno Indians at the time of the arrival of Columbus in 1493. The Indians called their island "Boriquén" which meant "Land of the Noble Lord". The Taínos developed a highly organized social structure based on a class system. Each tribe had a cacique, or chieftain, and over all the tribes was a Supreme Cacique. One advanced aspect of Taíno culture was the belief in a supreme creator, called Yukiyú, who lived in the heights of a mountain known today as El Yunque.

Archaeological diggings indicate two Indian cultures prior to the Taínos. A fierce tribe called "Carib" inhabited parts of South America and some islands south of Puerto Rico. Skillful as mariners and warriors, they were probably the first to use sails in the Caribbean waters. "Caribbean" as one might guess,

derives from "Carib".

The Taínos were a peaceful tribe who occupied a good part of what are today Puerto Rico and the Dominican Republic. The Taínos were short, strong, copper-colored, with straight black hair and high cheekbones. They painted themselves with red vegetable dyes and wore ornaments fashioned from shells, bones, clay and gold. They located their villages near water, and lived in small wood and thatch homes called bohíos. The women tended the crops in the fields, while the men hunted. The Taínos used hooks, nets and traps to fish in the sea and rivers. They raised some animals, including a now extinct species of mute dog.

The Taíno villages had plazas called bateyas where they celebrated religious ceremonies. Since they believed in a hereafter, they buried their dead with great care, together with water, food, arms and adornments. Taíno mastery of pottery and ceramics was of a high order, as was the craft of textile weaving.

Columbus had named the Island "San Juan Bautista" (St. John the Baptist) in honor of Don Juan, son of the King and Queen of Spain. Boriquén was, however, ignored for several years after discovery by Columbus. It was Ponce de León who colonized the island for Spain, beginning in 1508. It is estimated that there were 30,000 Taínos in Boriquén when the Spaniards came.

The Spaniards brought Franciscan friars to teach religion to the Taínos. Cattle and horses were shipped in, and a gold smelter was set up. The Indians were subjected to what amounted to slave labor, so many rebelled; some fled to the mountains or neighboring islands and some committed suicide. The gold resources of the island were soon depleted. The Spaniards then turned to

agriculture, primarily sugarcane, and this led to the importation of African slaves, to supplement the insufficient labor supply of Indian natives. This marked the introduction of the black race into Puerto Rico.

It was in 1521 that the name of the island was changed from "San Juan Bautista" to "Puerto Rico", and a city that had been called "Puerto Rico" was changed to "San Juan".

The two decades that followed were filled with disaster -- smallpox epidemics, violent tropical storms, attacks by Carib Indians and French pirates, and economic difficulties. By 1539 the Indian population had been practically eradicated. Of the few Indians remaining, only 60 were found to be slaves when a Spanish edict proclaimed freedom for all Indians.

The gentle, peace-loving Taínos had been unable to stop the Spanish conquest of Boriquén.

Spanish Period

For 400 years the island was ruled by the Spanish. The English, French and Dutch attacked the island at various times, largely unsuccessfully, and it was used as a base by pirates and smugglers for a time. The Puerto Rican people throughout these turbulent times seldom benefited from the riches of their island. Gold, sugarcane, tobacco, timber, tropical fruits -- its natural products -- were developed and marketed by outside powers, first by Spain and later by the United States.⁽¹⁾

Ponce de León was Puerto Rico's first governor. The Spanish island governors were always military officers and their government was completely arbitrary. The Catholic Church was a powerful

factor, exerting another control over the people. It was Puerto Rico's strategic position which made it important to Spain; it was a link in the chain of Spanish possessions. El Morro Castle, now a tourist attraction, was built by Spain to fortify the city of San Juan.

In the early days, after the gold supply was depleted, the economy was based on sugar production, but because of Spain's monopolist trade system, contraband became one of Puerto Rico's most important businesses. It was around the sugar industry that the development of a Puerto Rican people began to emerge, from the poor colonists, often mestizo*, to the criollo** upper class. Among the rural and mountain areas developed a new Puerto Rican people called jíbaros, a term which has come to stand for the mass of Puerto Rico's people. European blood, African and Indian blood mixed in endless combinations to create the jíbaro.

During the seventeenth and eighteenth centuries, criollos, often joined by free Black men, defended their soil against attack by the English, French and the Dutch, and by pirates and adventurers. Under Spanish rule, freedom from slavery was easier to obtain than it was for Blacks in the Anglo-American colonies, and Black freedmen and free women enjoyed greater rights and liberties in Spanish colonies than in those of England. From the beginning of the nineteenth century until the occupation of the island by the United States, the story of Puerto Rico was primarily

*Mestizo -- born of white and Indian unions.

** Criollo -- born in Puerto Rico of Spanish blood.

the story of the criollo demand for recognition of their rights in their own land. Under Spanish control native Puerto Ricans had no participation in the government. As the growing Puerto Rican identity became a reality and Puerto Ricans became increasingly aware of their own culture and gained self-confidence from their military successes, it was inevitable that criollos would struggle for the right to have a voice in their own destiny. (30)

Beginning early in the nineteenth century, Puerto Ricans seeking reforms in government and civil rights for the people sought change by peaceful means, and Spain at times appeared willing to negotiate reforms. In 1823 Puerto Rico joined with Cuba in requesting more autonomy, but Spain's answer was a 42-year succession of military governors who abolished all civil rights and subjected Puerto Rico to its worst colonial period. Not until 1865 did a glimmer of hope appear to reformists, as Spain invited committees from Cuba and Puerto Rico to report on their needs. The committees requested a type of autonomy based on the Canadian formula; the abolition of slavery and freedom of speech and of the press. Again their requests were ignored.

In 1868 an attempt was made by a small group of Puerto Ricans to gain independence from Spain by force. The historic incident is known as the "Grito de Lares" (Grito means "cry") as the small town of Lares was taken over by the rebels and the Republic of Puerto Rico was proclaimed. The "Republic" was short-lived, as the rebellion was easily crushed, but the event became symbolic for Puerto Ricans of many persuasions, and now the date of September 23 is a holiday to mark this event.

After Lares, there followed a gradual trend toward reform. In 1869 Spain gave the island the right to send representatives to the Cortes (Spanish Parliament). In 1872 slavery was abolished. There was confusion among Puerto Rico's young political parties. Some liberals wanted autonomy; some assimilation with Spain. Conservatives considered talk of autonomy treasonous. Puerto Ricans in New York formed a Boriquén Chapter of the Cuban Revolutionary Party, stirring separatist feelings in Puerto Rico.

Hoping to avoid an armed revolution, Luis Muñoz Rivera, a liberal journalist heading one of the autonomist groups, went to Spain and elicited a promise from the head of Spain's monarchic Liberal Party that, once in power, he (Mateo Práxedes Sagasta) would grant autonomy for the island. In 1897 the Autonomist Party met in San Juan and agreed to the pact made by Muñoz Rivera. Autonomy was granted by Sagasta in November, 1897.

Autonomy meant a Puerto Rican government in which there was a basic division of powers among the executive, legislative and judicial branches. The chief executive, Governor General, was appointed by the Spanish crown, but his cabinet members had to be Puerto Rican. The Insular Assembly was composed of the lower house and upper house. All members of the lower house and 8 out of 15 members of the upper house were elected by the people. The Puerto Rican legislature would be able to pass on all matters of insular importance. The already existing judicial system was to remain essentially unchanged. Puerto Rico would also elect voting delegates to both houses of the Spanish Cortes.

In July, 1898, the new government officially began to function.

On July 25, 1898, American military forces landed in Puerto Rico.

At the time Puerto Ricans were struggling for home rule, Cuba, also a Spanish colony, was likewise rebelling against Spain. In 1895 José Martí led a revolution in Cuba. Hostilities there gave concern to the United States because of American interests in Cuba. In February 1898, the United States sent the battleship "Maine" to Cuba to protect American interests. The "Maine" mysteriously exploded in the harbor, giving the United States an excuse to declare war on Spain in April, 1898, in which war the Spanish colonies of Cuba, Puerto Rico and the Philippines were involved. The Spanish-American War climaxed a century of U.S. expansion into territories that had once been claimed by Spain. The war lasted only 115 days, but there was bloody fighting in Cuba and the Philippines. The Puerto Rican campaign lasted only 17 days. Few Puerto Ricans had resisted the U.S. invasion.⁽²¹⁾

Many Puerto Ricans, particularly the autonomist leaders, felt perplexed. They had just won home rule from Spain after years of struggle. As joint U.S. and Spanish military delegations met to negotiate the peace, confusion reigned among the island's leaders, who had no say in the matter. On December 10, 1898, the Treaty of Paris was signed and Spain ceded the Philippines and Puerto Rico to the United States. It also renounced its power over Cuba, which became a protectorate. The U.S. also received \$20 million in indemnification. No member of Puerto Rico's "autonomous" government was even consulted.⁽³⁾ When Spanish control ended, Puerto Rico had a tiny, educated upper class, a small middle class and a huge mass of peons. Only 13% of the populace was literate.⁽²⁾

United States Period

Puerto Rico was governed by a military regime for a short time after being ceded to the United States. From 1900 to 1916 the Foraker Act was in effect. With this act, the U.S. Congress created a body politic called "the people of Puerto Rico", who were neither American citizens nor citizens of an independent nation. There was a Governor appointed by the President; an 11-man Executive Council (with a majority of Americans); 35 elected Puerto Ricans in the House of Delegates; and an elected Resident Commissioner, who spoke for Puerto Rico in the U.S. House but had no vote there. Puerto Rican leaders had been hoping for a plebiscite that would result in either statehood, independence or home rule. Congress ignored continuous demands for a plebiscite.

In 1917 the Jones Act was passed, which proclaimed American citizenship for Puerto Ricans. Muñoz Rivera, who was now Puerto Rico's Resident Commissioner in Washington, again asked for a plebiscite, but his pleas were ignored. The Jones Act also provided for a popularly elected legislature and made Puerto Ricans subject to be drafted in war, but Puerto Ricans could not vote for President and had no representation in Congress.

The Puerto Rican economy was humming with activity during the first three decades of American rule, but a great part of the riches was being pocketed by large U.S. corporations. Educational facilities, though improved, remained inadequate. English, in accordance with the Clark policy (after Education Commissioner Victor Clark), became the official language in the schools, although neither the teachers nor the students understood a word of it. Other Commissioners

made Spanish the teaching language in some grades, but frequent changes in policy gave rise to great learning problems, and no doubt set Puerto Rican education back immeasurably. Not until 1948 was Spanish made the medium of instruction in all grades, with English as a required second language. Most educators agree that if Puerto Rican children were better trained in Spanish, they would more readily learn English too.

Puerto Rico is a Spanish-speaking island, but its Spanish is liberally sprinkled with English words. English enjoys prestige because of its usefulness as a tool in career advancement. English words are often converted to use in colloquial Puerto Rican by adding a Spanish ending. Instead of "estacionamiento"* one might hear "parqueo". Some English words are taken bodily into colloquial use -- such as "cash", used with a Spanish pronunciation. This hybrid language is referred to as "Spanglish".

Puerto Rico's Spanish has been enriched by many Indian words. For example, the Indian word "Jurakán", for an evil spirit who unleashed violent storms, evolved into Spanish "huracán", and English "hurricane". The English word "hammock" is of Indian origin. The names of many places, foods, plants and animals in Puerto Rico come from the Taíno language.

The year 1940 marked the rise to power of the Popular Democratic Party, led by Luis Muñoz Marín, son of Muñoz Rivera, the island's leader at the turn of the century. During Muñoz Marín's 24 years in power, Puerto Rico experienced more change than in the previous four centuries. The island began to make advances in industry, education, and other areas of social importance.

* parking

"Operation Bootstrap" took place during this period -- the development of industry and tourism, promoted by the Economic Development Administration (Fomento in Spanish), a government agency. Also, it was just after World War II that the United States decided to develop Puerto Rico, to give substantial help and encourage commerce and industry.(3)

Muñoz Marin was aided considerably in his efforts to improve conditions in Puerto Rico by the American, Rexford Guy Tugwell, Governor from 1941 to 1946. Tugwell became deeply concerned with the problems of Puerto Rico, and was a useful ally and helpful in dealing with the federal government. Tugwell was a skilled administrator, and helped Muñoz in reorganizing the government, with central planning and control of key industries, thus alleviating food shortages and smoothing the way for future economic development. In 1946 President Truman appointed Jesús Toribio Piñero as first island-born governor of Puerto Rico. Tugwell recommended that Congress permit Puerto Rico to elect their own governors. Luiz Muñoz Marin was their first elected governor.(3)

In 1950 Congress passed Public Law 600, which gave Puerto Rico power to write its own constitution. Puerto Rico approved the law in a referendum vote of 1951. The Puerto Rican Constitution was then written and approved, first by the Puerto Rican people, and then by Congress. On July 25, 1952, Puerto Rico became a self-governing commonwealth. For the Commonwealth (Puerto Ricans call it Estado Libre Asociado), the United States takes care of defense, the post office and several other agencies

functioning on the Island. The Island still has a resident Commissioner in Washington but it has its own constitution, its own elected officials and control over local affairs. Puerto Ricans have the rights and obligations of U.S. citizens except the right to vote in national elections and the obligation to pay federal taxes. If they live in the United States, they are able to vote and required to pay federal taxes, according to local laws. In a plebiscite in 1967 a majority of Puerto Ricans chose commonwealth status rather than statehood or independence. (3,30)

Maldonado-Denis, a professor at the University of Puerto Rico, voices a passionate cry for independence for Puerto Rico, along with a bitter denunciation of the present status, which he categorizes as colonial. (5) Juan Angel Silén, also a teacher, decries the adverse effects of first, Spanish, later, American domination, and sounds the nationalist cry for independence, by violent means. (6)

The Popular Democratic Party, which supports the commonwealth idea, was in power for over twenty years under Governor Muñoz Marín. The New Progressive Party, which favors eventual statehood, came to power in 1968 with the election of Luis A. Ferré as governor. In the election of November, 1972, Governor Ferré was defeated by Rafael Hernandez Colon, the candidate of the Popular Democratic Party -- so again the commonwealth concept triumphed. Nevertheless the debate on Puerto Rican status still goes on.

Since achieving commonwealth status, the conditions of life and way of life have altered tremendously for Puerto Ricans. Life expectancy has increased; per capita income has increased. Electricity and safe drinking water are universally available. Education

and medical care are accessible to all. Urban life is similar to that of the Mainland; however, wages are lower and consumer goods cost more for the Puerto Rican and he faces employment and housing problems. (30)

As a Commonwealth of the United States Puerto Rico's main benefit is economic aid, of which the Island receives vast amounts. In turn, the United States derives many benefits from Puerto Rico. Large U.S. military installations occupy land in Puerto Rico. The Island is an important market for U.S. exports, and a profitable and convenient place for processing raw materials.

It is true that economic growth in Puerto Rico has been impressive, but the pressures brought to bear against the Puerto Rican culture are extreme as well. More and more Puerto Ricans work for "stateside" firms. Consumer goods bear mostly American names and are sold in U.S.-owned chain stores. Other pressures are felt in the mass media, in the U.S. military presence, and in past years in education and in religion through Protestant missionaries. (30)

Much outside private capital (mostly American) is invested in Puerto Rico, attracted by tax advantages, abundant labor supply and low wage requirements. In the past, agricultural products were important exports. Today, Puerto Rico's most valuable exports are clothing, textiles, petroleum and other manufactured products. There has been a gradual diversion of major capital from agriculture to industry, causing migration of rural workers to the cities and to the United States. (2) In this small island over 10% of the land is used by the U.S. Government for military

installations. Also, land speculation has occurred, further decreasing the percentage of arable land. (29)

During the first 40 years of American control few Puerto Ricans migrated elsewhere. But in the post-World War II period a labor shortage in the United States served as a magnet for Puerto Ricans, when coupled with high unemployment in Puerto Rico. It was mostly unskilled people from rural areas who came to the United States, and until a few years ago, most went to New York. In early years, the Puerto Rican government, because of high unemployment, encouraged migration to the Mainland. Now there is an increase in the number of professionals and skilled people migrating to the U.S. because the competition for skilled jobs in Puerto Rico is keen, but still the majority who migrate are unskilled. The U.S. Army also opened the door to the United States to many Puerto Ricans. Many islanders who served in the army chose the Mainland as their home.

New England needed farm labor, and there were also many industrial jobs. A recent census conducted by the Bilingual Information Center of the Office of the Massachusetts Secretary of State indicates that there are 115,800 Spanish-speaking persons in Massachusetts. (7) The 1970 United States Census figures showed 2,712,033 Puerto Ricans living on the Island and 1,376,275 Puerto Ricans or individuals of Puerto Rican parentage living in the United States. (31)

It is also a fact of Puerto Rican life that many go back to the Island after living in the United States. Dr. Argelia M. Buitrago Hermet says at least 145,000 of the Island's inhabitants

were return migrants over a ten-year period. She coins the phrase "circular migration" to describe the flow of people between Puerto Rico and the United States. (23) *

Many Puerto Ricans come to the United States to work on farms in the harvest season, and return to Puerto Rico for the sugar harvest there. They are very mobile, shuttling between Puerto Rico and the United States, between cities in the United States and between neighborhoods in a city.

Puerto Ricans migrate to the United States mainly for economic reasons, but also for the purpose of joining family and friends already there. Wages are higher in the United States -- the federal minimum wage law is not in effect in Puerto Rico. Vigorous economic growth has taken place in Puerto Rico. At present manufacturing is first, then tourism, and lastly agriculture, in producing income. Many in the upper and middle classes live in comfort, if not affluence. However, a fast-growing population, along with a decline of farm jobs and an insufficiency of manufacturing jobs, has created widespread unemployment and poverty. Many who lived by selling produce of their small farms have been forced out of business by an increasing number of U.S. style supermarkets. Many live below the poverty level -- struggling for mere survival. There are 14 times as many people per square mile in Puerto Rico as in the United States (792.8 in Puerto Rico and 57.5 in the U.S., according to the 1970 Census). Many therefore look for a better life in the United States.

*Dr. Hermetet, now Director of the Bicultural Program at Springfield Technical Community College, began in Springfield, Mass. as a volunteer working in the Puerto Rican community.

There is an unfortunate tendency in the United States to discriminate against the Puerto Rican, to insist he become assimilated into American society, while at the same time showing little appreciation, understanding for or knowledge of his language, his special culture, his dignidad.

"The United States has been a dream, a promise, and a miracle. Extraordinarily large and diversified groups of people have come to live together under the shadow of one flag. From its fragile beginnings as a colony, it has grown into the northern 'Coloso' that has insured the supremacy of the English tongue and modern technology. The rubric of this marvel has been 'assimilation'." (22)

The above quotation is the opening paragraph of Dr. Hermet's doctoral dissertation. She follows it with explanations of three kinds of assimilation. One approach asks the renunciation of the immigrant's ancestral culture in favor of the English-oriented cultural patterns of the majority. Another approach is the "melting-pot" concept, envisaging a merger of the immigrant group with the Anglo-Saxon Americans and a blending of their respective cultures. A third approach, called "Cultural Pluralism" is a relatively new idea, proposing the preservation of significant portions of immigrant cultures within the context of American citizenship and political and economic integration into American society.

The Puerto Rican migrant is in a special category because he is a citizen of the United States before migration. Puerto Ricans as a people present new dimensions to the question of assimilation in the United States. (22)

CULTURE

The heritage of Old Spain is seen in the language, in the foods, in the architecture, the arts and in the many fiestas of religious origin in Puerto Rico. Puerto Rican family and social customs also have been modelled after Spanish life. In the traditional Puerto Rican family, the male dominates and females are segregated from much of society.

In the Puerto Rican one can find a mixture of Spanish blood, Indian blood, African, French, North and South American. Scots, Irish, Chinese and Canary Islanders also came to Puerto Rico. There has been much inter-racial marriage, resulting in a great variety of skin color in the population.⁽³⁾ In Puerto Rico, racial integration is a reality. There are relative values attached socially to color, but compared with the United States, prejudice and racism are virtually absent.⁽³⁰⁾

As well as many races, many economic groups are represented. At the top of the class structure are the wealthy San Juan families -- the owners and managers in commerce, finance and government. There is a rising middle class, consisting of the members of the old professions of law, medicine and commerce, and the new professionals -- teachers, civil servants, salesmen, etc. At the bottom is the working class, still engaged in a struggle for survival. Trade union activity is not encouraged, so workers are not highly organized.⁽²⁾ The economic status of the Puerto Rican is reflected in housing, ranging from Spanish style mansions to shacks in "La Perla", a San Juan slum. Many middle class islanders

live in large housing developments, and many low income families in public housing.

The Puerto Rican culture is a product of the diversity of race and social structures which have exerted influence on the island over the years -- the native Indians, the early Africans, the Spaniards and lastly, the "Americanos". Many Spanish customs and practices were absorbed in Puerto Rico's early history. After the United States acquired control, North American customs and procedures exerted their influence. Industrialization brought radical changes to Puerto Rican life. Through all the diversity, one feature helping to bind the people together was the common language -- Spanish. Although many Anglicisms have crept into the language, its "Spanishness" is zealously guarded. Rural villages may have their own colloquialisms, but the language is always Spanish. Through a program called "Operation Serenity", Puerto Ricans work to preserve their traditions and promote the arts.

At present, various forces are at work in Puerto Rico and in Puerto Rican communities in the United States. Gordon K. Lewis ⁽²⁾ feels that the American system of values is gaining dominance over the older systems. Americans often assume their values are superior, and have not in the past encouraged Puerto Rican culture and values. The early insistence on the use of English in the Puerto Rican schools testifies to a lack of understanding of the real needs of Puerto Ricans.

At present Spanish is the language of instruction in the schools, and English is taught as a second language. Many Puerto

Ricans are bilingual, but Spanish is the preferred language. The government and educational policies relating to language created difficulties which even now have not been solved. The native teachers who teach English often have limited facility in English; thus the children in public schools do not gain English facility, and therefore cannot function in English-speaking classrooms when they come to the Mainland. Society is just beginning to realize biculturalism is needed as well as bilingualism. Dr. Argelia M. Buitrago Hermet says that ".... the problem is not merely one of language, but of culture." (23) In the fascinating study "Ethno-Pedagogy" the cry is "a child's cultural heritage must not be ignored!" (25)

The Harvard psychiatrist, Dr. Raquel E. Cohen⁽⁸⁾, makes these observations comparing the Puerto Rican and American cultures:

1. The Puerto Rican is "present" oriented -- concerned mostly with immediate problems. The American is "future" oriented -- concerned with success in the future.
2. The Puerto Rican is usually uncomplicated and happy with himself. An American is likely to be dissatisfied with his accomplishments. In the U.S. we are judged by our accomplishments (money, position) and the "rags to riches" ethic is ingrained. The Puerto Rican does not have this value idea.
3. The Puerto Rican family consists not only of the immediate family, but of many collateral relatives, godparents, etc. In the U.S. usually the immediate family only is involved with planning and decision making. To a Puerto Rican, family matters are more important than the job. This often constitutes a real difference in values and may be the cause of clashes between Puerto Ricans and Americans. In the U.S. family, generally family matters are handled in a democratic way. In Puerto Rican families, the man is the absolute head of the family, and children don't participate in decisions.

Awilda Artau, a native Puerto Rican, points out that the Puerto Rican with problems first consults his own "extended family" -- an uncle, grandfather or godfather -- and only as a last resort goes to a community counseling service. She also calls attention to the fact that a Puerto Rican child is taught not to look an older person in the eyes, as a matter of respect. A North American might misinterpret this custom.

Dr. Hermenet includes these additional cultural characteristics in her dissertation:

1. Language: Spanish is preferred by nearly everyone.
2. Religion: The Principal religion -- Catholicism -- is often blended with superstition and spiritism. Religion is practised less formally, more outside the church than in it.
3. The individual: Emphasis is upon spiritual and human rather than commercial values.
4. Relationship between men and women: There is the double sexual standard. There appears to be a belief in the natural inferiority of women. There is a cult of virginity. There is a cult of machismo - maleness personified. There is a lack of communication between the sexes, and their strict separation throughout life.
5. Society: Puerto Ricans continue to accept the idea of a class-structured society -- with attitudes of deference expected to others more powerful than they.

Studies in cultural characteristics confirm the diversity which exists in Puerto Rican society. However, researchers feel class differences and rapid social change sometimes invalidate generalizations such as the above. For example, the status of women in present day Puerto Rico belies the traditional Spanish subordination of women. Women hold high positions in government and in education today. Many mayors of cities are women. It is mostly women of middle and upper classes who have sought higher

education and professional jobs, but it appears the old patterns are changing.

The anthropologist, Henry G. Burger⁽²⁵⁾ puts it this way:

"Hispano cultural values emphasize traditionalism, familism, paternalism, personalism and fatalism."

In the Spanish culture, dignidad of the person -- perfecting one's own being -- is most important. Burger points out that the American "achieving society" puts the higher value on what one does.

In a chart comparing characteristics of Anglo, Hispanic and American Indian cultures in "Ethno-Pedagogy", the following are listed under "Level of Aspiration".

<u>Yankee (Anglo)</u>	<u>Hispanic</u>	<u>Amerindian-in-General</u>
Climb the ladder of success. It is measured by a wide range of superlatives: <u>first</u> , <u>the most</u> , <u>the best</u> , etc.	Work a little, rest a little. Follow in one's father's footsteps. Be satisfied with the present.	Follow in the ways of the old people. Young people keep quiet because they lack maturity and experience. De-emphasize experimentation and change.

Burger feels we must not attribute value differences between Anglo and Hispanic to show a "superior" culture of either.⁽²⁵⁾

One can understand that difficulties arise in Puerto Rican families in the United States when the children are exposed to new value systems. Undoubtedly the authority of the Puerto Rican father or the constraints put upon female children may be questioned. Also, the child himself faces an identity crisis in the schools⁽²⁴⁾ when there are no Puerto Rican figures such as teachers and guidance counselors. In many cases he is made to feel inferior because he does not speak English, or because his skin is dark. His native history and culture may be ignored, so that the end result may be alienation rather than acceptance or understanding.

Americans aim toward equality of people, but in effect they have attempted to mold people to fit a stereotype of the average American citizen. Burger feels that ethnic minorities tend to be forced into the Anglo mold.

Dr. Cohen suggests that we should learn to appreciate differences -- not try to make all the same. The "melting pot" concept is now being seriously challenged by minorities and sub-cultures. Along the same line, Eduardo Seda Bonilla points out that acculturation of racial minorities does not result in assimilation. He concludes that cultural pluralism is necessary - an independent cultural assertion, not conforming to the American mold. He feels that teachers must be trained in various ethnic studies so as to stop the discrimination and racist attitudes prevalent in schools, causing a very high dropout rate of Puerto Rican youths.⁽⁹⁾

According to "Ethno-Pedagogy"⁽²⁵⁾, perception of the need for the application of the cultural science to education is just beginning to appear. Burger feels that Anglo teachers are generally not sensitive to the sociocultural differences of ethnic groups. Studies have led him to conclude that ethnic minorities do poorly in school because of ethnic differences. The studies in his book were based on ethnic groups in the southwestern states of the United States, and include Mexican-Americans and Indian-Americans.

We are concerned with the Puerto Rican child in school. He is a child of the old world with ancient cultural values. He is a child of present-day Puerto Rico with its ever-changing society. He is a child of the United States, living in an urban environment, bombarded with American concepts and values.

From my observations in the Spanish-speaking community, the Puerto Rican child's parents may not speak English, and he associates mostly with Spanish-speaking people. He does not venture far from his own neighborhood. He may long to go back to Puerto Rico, and usually manages to go back from time to time. He may never have been in Puerto Rico and may want to be "American" but is not able to gain acceptance as such. His life is unsettled, beset with change, frustrations and uncertainties.

How can we help to bridge the gap between the two cultures - Hispanic and Anglo?

Language is one key to understanding cultural differences. In the Anglo world, the clock runs. In the Spanish world, "El reloj anda" - the clock walks. Perhaps this implies that there's more time for people in the Spanish world -- they are not in such a hurry as Anglos. Perhaps we can learn about the Puerto Ricans if we become sensitive to the nuances of their language. (26)

It seems obvious that we must utilize the culture of the child - conduct education in his home language - in order to help the child make the necessary adjustment to the society in which he is a newcomer. We must deal with the child in patterns he is accustomed to, and give respect and recognition to his history and culture, while unfolding patterns of his new environment.

We must build many bridges - muchos puentes - of cultural understanding in order to give the Puerto Rican child the help and support he needs, and the education he has a right to receive.

THE PUERTO RICAN COMMUNITY IN BOSTON

From the Mexican- American in the Southwestern deserts* to the Puerto Rican and Latin-American in sprawling east coast cities, the Spanish-speaking people in the United States comprise a vital element of American society that can no longer be ignored. In every part of the United States where they live, the Spanish-speaking have experienced difficulties in adapting their life styles to those of the majority, problems in obtaining the necessities of life - shelter, employment, education - and traumas caused by a lack of acceptance by the majority. The cities and states have not generally dealt effectively with the problems, although it is clear the number of Spanish-speaking people is increasing. Difficulties arise for Puerto Ricans in Boston because of the language barrier, because the majority are unskilled and many are unemployed, and because the schools have been slow to develop programs for the Spanish-speaking children.

Many steps have been taken to help Puerto Ricans in Boston - many individuals have dedicated their lives to the effort, and many agencies perform valiantly in the community. The Boston Department of Bilingual Education and the State Bureau of Transitional Bilingual Education are concentrating their efforts to provide programs and support for the needs of Spanish-speaking people of all ages. The Spanish-speaking population in Boston has grown from 1000 in 1960 to 43,000 in 1972 ⁽⁷⁾, though community workers feel 50,000 may be closer to the true figure.

*Nationally, the largest Spanish-speaking group is the estimated six million Mexican-Americans who live mainly in the five southwestern states.

Puerto Ricans usually live near a neighborhood church and school, just as they did in their villages in Puerto Rico. Many have come to the city after completing contracts to do seasonal jobs on New England farms. They concentrate in sections of Boston and in Massachusetts towns where service jobs and non-skilled jobs are available.

Life in one Puerto Rican community is graphically described in a Boston Globe article of August 12, 1973 (27). At midafternoon the street is alive with people. Many are teenagers who should be in school. Others are older people who are there because they can not find jobs. The article admits there have been some noticeable improvements for the Hispanic community over the last five years, especially in social and educational services, but the primary concern of the Spanish-speaking is still survival - food, clothing and shelter.

Most of the Spanish-speaking live in six neighborhoods in Boston:

Roxbury, North Dorchester
Jamaica Plain
Dorchester-Columbia Point
Parker Hill-Fenway
Allston-Brighton
South End

About 80% of the Spanish-speaking school children are Puerto Rican. (10) Roxbury-North Dorchester has replaced the South End as the area of most rapid growth in Spanish-speaking population. Most often the reason for moving is to obtain better housing. Every Puerto Rican dreams of owning his own home, and wants his children to have a better life.

Surveys were made in 1969⁽¹²⁾ and 1971⁽²⁸⁾ of Puerto Rican and other Spanish-speaking households, to acquire information about the nature and quality of life in Boston for the Spanish-speaking. Following is a brief résumé of the information obtained:

The average household has four to five members. Most of the people are young - one half of the household members are under 18. Families move frequently. Most families rent, and housing units are small. Social contacts are primarily with family and friends. Housing is their greatest problem.

Men and women have little or no education, even in Spanish. A large share of householders are on welfare, and many are unemployed. The majority of those employed are blue-collar workers.

Health services are a problem. Language is a problem - many can not speak English well, and most Bostonians don't speak Spanish. The agencies set up to provide services to the Spanish-speaking are known to less than one-half of the people interviewed.

In February, 1972, a report prepared by the Massachusetts State Advisory Committee to the United States Commission on Civil Rights was issued entitled "Issues of Concern to Puerto Ricans in Boston and Springfield" ⁽²⁴⁾. This report covers employment, housing, social services and government anti-poverty programs in addition to education. Among the concerns in education, the report estimated that at least 2500 Puerto Rican children in Boston were not attending school. A Report by the Task Force on Children Out of School entitled "The Way We Go to School"⁽²⁰⁾ feels this was a conservative estimate. According to a Puerto Rican community leader there was a 90% dropout rate from Boston schools by Spanish-speaking students. Nearly half of the Spanish-speaking children who were in school were one year or more behind their expected grade level.

The Advisory Committee believed the Puerto Rican child was facing an identity crisis in the schools. Few Puerto Rican role figures, such as teachers and guidance counselors, were employed, and few schools offered courses on Puerto Rican or Latin-American history and culture. The report emphasized the need for accurate statistics on the number of Puerto Rican students and accurate school records. Also, more community participation was suggested.

Sister Francis Georgia reported in November, 1973, that a school census taken by the Attendance Department and the Bilingual Department of the Boston Public Schools in October, 1973, indicated that there were 4,660 children in Boston schools who spoke Spanish at home. Of these, 2,340 children of limited English knowledge, would need bilingual education.

In 1967 the first efforts were made to provide education programs for the Spanish-speaking. In September, 1970 the Department of Bilingual Education of the Boston Public Schools opened its doors in the South End. In November, 1971, the State of Massachusetts passed a mandatory transitional bilingual education statute. These events are described in some detail in the chapters, "Bilingual Education in Massachusetts" and "Bilingual Program in Boston". The Spanish-speaking child still has problems, but his special educational needs are now being recognized, programs are being set up to meet his needs, and progress is being made in the effort to carry out the mandates of the bilingual law. Attempts are being made to increase the number of Puerto Rican teachers. Most of the faculty at the Rafael Hernandez School are Puerto Rican. Courses in Puerto Rican culture are being set up.

Involvement of parents and the community in the schools is actively sought.

Massachusetts has the distinction of being the only state in the Union which has a mandatory transitional bilingual education law. Every Puerto Rican child has a legal right to a bilingual education. The dedicated people who fought for the bilingual law and the establishment of bilingual education in Boston are now directing their efforts toward enforcement of the law and upgrading the quality of the education. More skill-training programs geared to Spanish-speaking students are needed.

Employment presents problems to the Puerto Rican - one out of four Spanish-speaking males in Massachusetts is jobless. More than one-third of Massachusetts Spanish-speaking are receiving some type of public assistance. Pride keeps most Spanish-speaking from seeking welfare unless desperately needed. A crucial factor to a Puerto Rican man is loss of "dignidad" when he is unemployed and unable to support his family. He takes pride in caring for his family, and in being a respected authority in his home. He loses "dignidad" when he accepts welfare payments.

Housing for Puerto Ricans is inadequate, substandard and expensive. A unique program was planned and is being executed by a grassroots housing organization in the South End, the Emergency Tenants' Council (ETC), working under the National Housing Act, Section 236. It is the largest program of its kind in the nation being carried out by a Hispanic organization. In an area known as Parcel 19, ETC is rehabilitating old dwellings and building a new highrise building for the elderly. Spanish-speaking construction

workers were hired, along with blacks and whites. The project provided 71 units of renovated housing. The Spanish-speaking and others who lived in the neighborhood are and will be the tenants. (29)

Puerto Ricans encounter problems when seeking medical services. The language barrier, cultural differences, discrimination and other factors affect the quality of medical service given to Puerto Ricans. Health problems among Puerto Ricans on the Mainland testify to the fact that their needs are not being met. (24) Both Dr. Hermetet (22) and Dr. Cohen (8) emphasize the necessity of attention to mental health among Puerto Ricans. Undoubtedly factors such as cultural shock and discrimination, with the accompanying loss of "dignidad" contribute to the pressures on Puerto Ricans.

For the most part, hospitals in Boston have become better equipped to deal with non-English-speaking persons, in particular the Spanish-speaking, than other institutions. Due to manpower needs, hospitals have many Spanish-speaking employees. Some are in professional and clerical positions, but the majority are in semi-skilled or service categories. The hospitals offer English-language classes for non-English-speaking employees and Spanish-language classes for English-speaking employees. Foreign speaking employees often serve as interpreters.

A grave impediment to improving the Puerto Rican situation is the language barrier. All the public agencies - local, state and federal - need more Spanish-speaking personnel, according to the Advisory Committee. (24)

The first community organization formed to help the Spanish-

speaking people in Boston was the Cardinal Cushing Center for the Spanish speaking at 1375 Washington St. General educational and employment services are provided there, and the Hispanic community widely uses this service.

Other community organizations all of which deal mainly with adults are:

La Alianza Hispana, funded by Model Cities, provides educational and social services. Location: 645 Dudley St., Roxbury

Concilio de la Comunidad, 21 James St. is the only educational agency for Spanish-speaking adults. Its purpose is to guide and assist adults to higher education. It has connections with five universities in the area.

El Concilio Hispano, 18 Tremont St., Boston, provides services related to drug problems, veterans' needs, employment, language instruction. It is the only statewide agency for the Spanish-speaking.

ETC (Emergency Tenants' Council), 73 W. Brookline St., Boston, deals with housing problems.

HOPE (Hispanic Office of Planning and Evaluation), 14 Somerset St., Boston, reaches out to plan for the whole Hispanic Community. On its board of directors are representatives of all the Hispanic agencies of greater Boston.

PRESS (Puerto Rican Entering and Settling Service), members meet planes from Puerto Rico every night to help arriving Puerto Ricans.

PUENTE FUND, INC., 531 Massachusetts Ave., Boston, is a federally funded organization helping Spanish-speaking youths to get proper schooling, to rescue drop-outs, to encourage continuation on to college.

There are many more agencies, public and private. For the Spanish-speaking, Alianza Hispana has a publication entitled "pueblo hispano-informante", detailing information on community agencies. In "Agency Directory of Greater Boston" compiled by ABCD in January, 1970, are listings in English of all the agencies providing services to the Spanish-speaking.

The Puerto Rican in Boston has many needs. The social agencies can answer some of his needs. School Volunteers for Boston has been participating in the effort to aid Puerto Rican school children since the beginning of the volunteer program in 1968 - in fact, SVB began its work in the community with efforts to meet the needs of Spanish-speaking children. Better educational programs will help the Puerto Rican to prepare for a better job. Better housing would make life in the city more acceptable. Cultural and recreational programs would make life more enjoyable. But needed most is understanding - respect by the Anglo-American for the dignidad of the Spanish-speaking citizen - bridging the gap between this minority group and the English-speaking majority. All sections of society have the responsibility to help bridge this gap, including the minority group itself. It is recognized that political participation by the Spanish-speaking is one avenue of hope for for improvement in the life of the Puerto Rican citizen, so efforts are being made to encourage the Spanish-speaking population to register and vote, and qualified candidates to run for office. The Bilingual Information Office of the Massachusetts Secretary of State is engaged in this effort.

School Volunteers for Boston, Inc. has expanded and enriched its program to help all children who need assistance in learning English, among whom are Spanish-speaking children.

BILINGUAL EDUCATION IN MASSACHUSETTS

According to Maria de los Angeles Dowd, director of the State Census Bilingual Information Center, unofficial statistics place the Spanish-speaking population in Massachusetts at more than 115,000. Mrs. Dowd says it actually could be double or triple that amount. (11) The 1970 federal census figures indicate only about 65,000 Spanish-speaking in Massachusetts, but observers close to the Spanish-speaking community feel that language and cultural barriers prevented the collection of accurate statistics.

The greatest concentrations of Spanish-speaking migrants outside of Boston are in the large industrial centers of Springfield, Lawrence, Holyoke and Worcester. But large numbers have settled into the smaller cities and towns around Boston, drawn by factory and restaurant jobs or by the promise of employment in outlying farms and orchards.

The biggest needs of the Spanish-speaking population throughout the state are housing, employment and education. "But education is the most important, and without it we are nowhere," said Mrs. Dowd. The Boston Globe reports that the Spanish-speaking suburbanite is experiencing the same difficulties as his Boston cousins: poor housing, employment problems, and discrimination, or lack of understanding, if not hostility. (11)

Concern about the educational problems of the Spanish-speaking led a Boston-centered group to an inspired effort to obtain the passage of a state bilingual education law. Thus,

Massachusetts has the distinction of passing the first mandatory bilingual statute in United States history in November, 1971. Seven states have discretionary bilingual laws, but only Massachusetts has a mandatory law. Massachusetts has taken a giant step towards affording equal educational opportunity to children speaking a language other than English.

The United States Office of Education estimates that five million children attending public schools in the United States speak a language other than English at home. Increasing evidence reveals the almost total failure of our monolingual, monocultural school systems to provide for these children's educational needs. Far from accomplishing their professed aim of integrating minorities into the mainstream, school systems all over the country have succeeded only in denying whole generations of children an education. (14)

In 1967 Sen. Ralph Yarborough of Texas introduced a bilingual education bill in the United States Congress which finally passed as an amendment to Title VII of the Elementary and Secondary Education Act of 1965. This commitment by the federal government has slowly influenced states and local communities. As this paper is being written, a new bilingual bill is under consideration in the U.S. Senate, greatly expanding the present coverage.

How does it happen that Massachusetts took the unique step of passing a mandatory bilingual education law? The answer is in the combined efforts of many individuals and many organized groups, sparking a statewide campaign to obtain support for the law. Prominent figures from the Spanish-speaking community

joined forces in a massive effort. The Education Committee of a community group called "The Spanish Federation" was a vital force. The Massachusetts Commission Against Discrimination participated, as did the Task Force on Children Out of School. In the legislature, Education Committee Chairman Michael Daly and House Speaker David Bartley sponsored the law. A network of dedicated people operating throughout the state aroused interest and support, culminating in approval of the law by a unanimous vote in the House and Senate.

The transitional bilingual education law requires that any city or town which can identify twenty or more school children of one linguistic minority must provide bilingual education. The medium of instruction in transitional bilingual education must be the student's native language initially, and then, to an increasing degree, English. The instructional objectives of the program were set up to be:

1. Development of reading and writing skills in the native language.
2. Development of oral comprehension, speaking, reading and writing in English.
3. Study of the history and culture of the country of the student's primary language and the history and culture of the United States.

The program should be full time and may be up to three years' duration for each student. The intent of the law is not to segregate students of limited English-speaking ability. The latter can participate with other students in courses which do not require extensive verbalization, such as art, music and physical education. The cost of bilingual education is higher

than education of the English-speaking child. According to the new law, the local school district must be reimbursed by the state for the difference in cost.

A school population census ordered by the State Department of Education in April, 1972, revealed that 51 Massachusetts cities and towns were required to make provisions for bilingual programs in accordance with the new law. A census must be conducted annually to determine the number of children who need bilingual education.

Sister Francis Georgia, now Advocate for Linguistic Minorities in the State Bureau of Equal Educational Opportunity (formerly a consultant on Puerto Rican affairs in Mayor Kevin White's Office of Public Service) reports in September, 1973, that 39 proposals for bilingual programs for towns and cities in Massachusetts have been approved and programs are in progress. Some proposals did not develop into programs for various reasons -- shift in population, insufficient number of students, etc.

The state has a mandate to provide transitional bilingual education to groups of twenty or more in any linguistic minority. There are provisions to handle groups smaller than 20 in joint programs, or exchange programs, or with individualized help. On the whole, there appears to be a sincere effort throughout the state to provide bilingual education where needed. There is also a move in the Spanish-speaking community toward asking for more than the transitional education for which the bilingual law provides. Some are talking about the concept of language maintenance -- the right to maintain one's own language and culture beyond the transitional period.

Boston has the highest concentration of Spanish-speaking people in the state. The next chapter tells the story of bilingual education in the capital city of Massachusetts.

BILINGUAL PROGRAM IN BOSTON

On February 3, 1967, Mrs. Celia Rostow wrote a letter to Dr. William H. Ohrenberger, Superintendent of the Boston Public Schools, recommending that steps be taken to provide instruction for Spanish-speaking children. Mrs. Rostow was Director of School Volunteers for Boston, and her letter was one of the first steps taken in the effort to obtain instruction for Spanish-speaking children.

Today Boston has a Department of Bilingual Education in its public school system. Today Massachusetts has a mandatory bilingual education law, and, accordingly, a Bureau of Transitional Bilingual Education in the State Department of Education. The sequence of events leading to this remarkable achievement is a fascinating story.

"Title I"

The story starts with the federal government's program to provide financial assistance to local education agencies for improving the education of educationally deprived children, or children of low-income families. "Title I" is the amendment to the Elementary and Secondary Education Act of 1965 which provides funds for such a program. Children of migratory workers are covered by this Title. Funds may be used in pre-school programs as well as in elementary and some secondary schools. (15)

In 1967 Boston took advantage of this federal program and hired seventeen teachers to teach "English as a second language". In this pioneer program, Spanish-speaking children were taken

from the English-speaking classrooms to which they had been assigned and for one hour each day they received English lessons. This is referred to as the "pull-out" system. Basic oral conversation skills were taught first, with progression to reading and then writing. At that time the goal of ESL (English as a Second Language) was speedy assimilation of non-English-speaking children in regular English-speaking classrooms. Visual aids and devices were used, words were actively demonstrated, games played, dramatizations performed, devised to teach English in a stimulating and effective way without using Spanish. Phonograph records and films were also used. Although the program was very limited, results were so favorable that the program was expanded in subsequent years.

First Bilingual Classes - Experimental

Two bilingual classes for Spanish-speaking students were started in 1968 in the South End with the aid of a planning grant from the federal government. These two experimental classes proved that students worked better in a bilingual situation than in an English-speaking classroom with English as a second language instruction on a pull-out basis. This program served as the model for the proposal and funding of Title VII bilingual programs in the Boston Public Schools.⁽¹⁸⁾

In a bilingual situation, the teacher speaks English and the native language of the student. Content matter (math, science, social studies, etc.) is taught in the native language until a shift can be made to English. English language skills are introduced and gradually increased in scope until the child can shift

from Spanish to English for content matter. English may be taught by an ESL teachers as well as the bilingual teacher. The children continue to speak, read and write in their native language. The goal is to enable the student to use either language with facility, and to prepare him to go into an English-speaking classroom and keep up with the academic studies. Here we can see a shift in the philosophy of ESL. In the beginning it meant total immersion in English and finally assimilation. Now ESL should be viewed as a component of a broader program -- bilingual, bicultural education. In an ideal program we would also find SSL -- Spanish as a Second Language -- for native English-speaking students.

Title VII Program -- Bilingual Education

On January 2, 1968, the Elementary and Secondary Education Act of 1965 was amended to incorporate "Title VII -- Bilingual Education Programs." Title VII provides federal money to local educational agencies to develop and carry out elementary and secondary school programs designed to meet the needs of children of limited English-speaking ability in the United States. Provision is also made for teacher training, adult education programs, programs for dropouts, vocational and technical education and early childhood education. Also encouraged are efforts to establish closer cooperation between the school and the home and to impart a knowledge of the history and culture of the people involved. Title VII also establishes in the U.S. Office of Education an Advisory Committee on the Education of Bilingual Children. (15)

The first bilingual class in Boston funded by Title VII started in September, 1969. The project involved six bilingual teachers and six community aides. Also during the 1969-70 school year in-service training was begun for both teachers and aides, and conversational Spanish was offered for regular school personnel. (18)

"Title VII" is a five-year program. Each year of the program, the city has assumed more of the cost, and the federal government's contribution has correspondingly decreased, according to plan. It might be called a "seed" program. When the federal contribution ceases at the end of five years, it will be up to the city to fund it completely. In Boston, the 1973-74 year is the fifth and last year of the Title VII program.

First Volunteer Training

In October, 1968, School Volunteers for Boston had the first training classes for volunteers working with Puerto Rican children. Training was provided by the Education Development Center in Newton, Mass.

Bilingual Summer Program

In the spring of 1969 a proposal was prepared for a bilingual summer program for Spanish-speaking children in South Boston. The proposal was prepared by Sister Francis Georgia, Father Connell of St. Augustine's Catholic Church and Rosly Walter. The program, carried out in the summer of 1969, was highly successful.

Transitional Bilingual Clusters

About this time, members of the Spanish-speaking community, alarmed at the number of children still out of school, approached the Boston School Department to emphasize the need for more bilingual programs. Many concerned individuals and groups made major contributions to the effort to obtain bilingual education for Spanish-speaking children in Boston. With strong support and assistance from the Education Development Center, the Spanish Federation and many teachers and volunteers, the grass-roots effort persisted until the School Committee voted to approve a budget of \$200,000 for the fiscal year 1970 for transitional bilingual clusters in Boston. These clusters, or classes, were to be bilingual, and transitional in the sense of providing a harbor for non-English speaking children until they could function in English-speaking classrooms.

The first transitional bilingual cluster began January 12, 1970 at the Denison House in Dorchester, the second on January 14, 1970 at the Old Boston College High School Building at 21 James St. in the South End. In these schools the children were taught basic subjects in their native language. They were taught English by bilingual teachers and ESL teachers. When their proficiency reached a satisfactory level, they were transferred to regular English-speaking schools.⁽¹⁸⁾ These two schools have now been phased out, but others have been established. In the 1972-73 school year, three transitional bilingual clusters were in operation. The Rafael Hernandez Elementary School, a new cluster school is the first Boston school named for a native

Puerto Rican, Señor Hernandez, a composer and poet who died in 1965. The school was dedicated November 19, 1971, a day commemorating the discovery of Puerto Rico. The parents of the children of this school selected the name at one of their meetings. Most of the faculty of the school is Puerto Rican. In the transitional bilingual cluster, the children are mostly non-English-speaking. The majority of the teachers are bilingual, but ESL teachers are also used. The ESL component is an important part, as the children need to hear the English spoken with an "American" accent. The children are taught to be literate in their native language and in English -- to be bilingual. When they become proficient enough in English, students are transferred to regular Boston schools, carrying out the "transitional" function.

Establishment of Department of Bilingual Education (18, 20)

In September, 1970, the Department of Bilingual Education of the Boston Public Schools opened its doors in the South End, close to both the Spanish-speaking and Chinese communities. The bilingual program in Boston was already in operation when the state law regarding bilingual education was passed. The Massachusetts Transitional Bilingual Education Law (see "Bilingual Education in Massachusetts"), unique in the nation, has given a tremendous boost to the programs provided for all non-English-speaking children in Massachusetts.

The idea of bilingual education has met with resistance in the United States, in spite of research testifying to its effectiveness. The English language and the Anglo-Saxon culture have

been dominant in this country, in spite of an influx of non-English-speaking people, particularly Spanish-speaking. Indian tribes, native to this country, have also been victims of an educational system which did not recognize the importance of their language and culture. Massachusetts can be proud of being the first state to say that children are entitled to an education in their native language, along with instruction in English, and that their own history and culture must be taught along with American.

In its beginning stages, before the Department of Bilingual Education was established, several different programs had been set up, each operating independently. Title I and Title VII programs were funded by the federal government. The Transitional Bilingual Clusters were funded by the City of Boston. Some ESL programs were funded by the city and some by the federal government. All were aiming at the same objective, but citywide coordination among the programs was lacking. Resources were not available equally to all programs. In-service training was handled separately by each program, creating duplication of effort. Consultants were available to some teachers and not to others. A system of teacher evaluation was not in effect. But it must be remembered bilingual education was completely new to Boston -- new to the United States.

In the first year of operation of the Department of Bilingual Education, needs had to be assessed, personnel recruited, programs examined on a citywide basis, and beginnings made in developing

all the services, resources, related programs and the over-all coordination required. In the 1971-72 school year the changeover to a coordinated program began. In this transitional year, resources were consolidated and made equally available to all teachers. In all ways possible, programs were brought under the "umbrella" of the Department of Bilingual Education. Programs of teacher evaluation were developed. The recruitment and hiring of teachers for the bilingual program were aided by provisions in the Transitional Bilingual Education Law, which created new certification criteria, permitting adjustments to be made in the recruitment of teachers. A school committee may request a waiver of the certification if it is not able to secure sufficient certified bilingual teachers. Spanish-speaking teachers have been recruited in Puerto Rico.

The budget of the Bilingual Department rose to almost \$2 million in 1972 and the total staff grew from 17 in 1967 to 164 in 1972-73. That year there were programs in 62 public schools and 3 parochial schools within the city. In 1973-74 the school system expected to serve 2772 non-English-speaking children. Bilingual classes are going on in 88 schools in Boston now. There are still children out of school, but each year the number of Spanish-speaking pupils is increasing. Good programs attract the children. There are still economic and cultural problems, but improvements have been made since 1970, when the report of the Task Force on Children Out of School was released. High school equivalency examinations are now given in Spanish. Last year there were 29 Hispanic teachers in

the Boston schools, eight of whom were Puerto Rican. Many more Puerto Rican teachers are being recruited.

The largest number of non-English-speaking children are Spanish-speaking, but many other languages are represented, mainly Chinese, Italian, French, Greek and Portuguese. (19) Programs are tailored to the specific needs of each school. Many have evolved from minimal ESL situations to half-day and full-day ESL or to completely bilingual programs. In many cases team teaching is employed, along with the help of teacher aides, student teachers and volunteers. The paraprofessionals perform many helpful services. Teacher aides speak the language of the children fluently and assist the teacher in all the classroom activity. Student teachers observe and do practice teaching, working closely with the teacher. Volunteers perform mainly in the area of tutoring individuals and small groups. Many volunteers and student teachers speak the language of the children.

Two-Way Bilingual Education

The Transitional Bilingual Education Law states that English-speaking children may participate in the transitional bilingual classes. The Rafael Hernandez School is the only school in Boston that has "two-way" bilingual education. Mostly Spanish-speaking children attend this school, but some English-speaking children who wish to learn Spanish also attend, and are receiving a bilingual education.

The present experience indicates that it takes three years for an English-speaking child to learn enough Spanish to function

in a Spanish-speaking classroom. This corresponds to the length of time it takes a Spanish-speaking child to function in an English-speaking classroom, and the bilingual law specifies that the program shall be up to three years' duration for each student.

In some schools in Boston English-speaking children are permitted to attend Spanish language classes, but bilingual education is not provided. Providing bilingual education to the English-speaking children involves additional teachers, materials and funding.

English Language Center

Although not a bilingual school, one should be aware of the English Language Center, as it deals with non-English-speaking students. This school (formerly called Day School for Immigrants) was established in the early 1900's for the purpose of teaching English to adult immigrants and is open to anyone sixteen years of age and over who can benefit from its program.

English and basic subjects are taught. Each year pupils from many different foreign countries are enrolled. Most are well educated in their own languages. Many of the students are employed, and the average time spent at the school is about one year. School is in session five days a week from September through June. When a student has gained the necessary proficiency in English, he makes the transition into regular high schools or school of higher education. In 1972-73 there were 301 students. The school is part of the Boston School System and also receives support from the state. (16)

SUPPORTING PROGRAMS

Guidance

Since September, 1971, the Bilingual Department has had its own guidance counselors. They work with students of high school age, helping many to finish high school, working with out-of-school teenagers, and encouraging many to continue education after high school. Teacher aides have also been helped to enroll in nearby colleges.

Recognizing the increasing need for expanded counseling services, a bilingual counselor and other staff members of the Bilingual Department worked with Boston State College to plan a Master's Degree program in Bilingual Counseling. They then helped recruit the nineteen candidates who enrolled in the first program. During the course of the year, the counselors were also able to advise people from Albany, Providence, Worcester, New York City, Lynn, Framingham and Springfield on setting up guidance services for non-English-speaking students. For 1972-73 six bilingual guidance counselors were employed.

Community Coordination

Each of the Transitional Bilingual Clusters has a Community Field Coordinator who assists families of children in school. Since most of the public schools in Roxbury-North Dorchester, Jamaica Plain and the South End receive Title I funds, they are also served by Spanish-speaking or Chinese Field Coordinators who help children enroll in school and do follow-up counseling and home visits. There are also bilingual advisors in the Title I

schools assisting upper elementary students with counseling and grade placement services.

Consultant Teachers

In September, 1971, three consultant teachers, all experienced bilingual teachers, began work in the Department. They not only help bilingual teachers but work with the Department of Staff Development on material selection, curriculum objectives and many other activities.

During the 1971-72 school year the Bilingual Department greatly expanded its in-service training for teachers and community coordinators. Weekly meetings with a consultant psychologist were held for Title VII teachers and aides, and bi-weekly meetings for Title I Coordinators with a Psychiatric Social Worker.

Resource Centers

Also in September, 1971, the Bilingual Department began a resource center for the Boston Public Schools at 21 James Street. This has provided teachers with a central source from which they can borrow additional classroom materials or professional publications. There are language and math texts, reading materials, visual aids and games in a variety of languages, as well as a broad range of ESL material and texts. Volunteers have access to the center. Other resource centers are:

School Volunteers for Boston Library, 16 Arlington St.
Has extensive reading and ESL materials and games.

Multi-Lingual Library, 496 Tremont St., Boston.
This library in the South End is part of the Boston Public Library. It has books, records, newspapers and magazines for children and adults in their native language -- Spanish,

French, Greek, Japanese, etc. There are also books about the various cultures in English and in several other languages. Film strips, slides and tapes are also available.

N.E.S.E.I.M.C. (New England Special Education Instructional Materials Center), 704 Commonwealth Ave., Boston. Telephone: 353-3195. Originally established for services for the handicapped child, this resource center has expanded its materials to cover a broad range of language learning situations. Here the volunteer can find extensive materials and kits for language development, high-interest, low-reading level materials, and ESL texts and aids. Materials can be borrowed by anyone who is a N.E.S.E.I.M.C. member. To become one, visit the Center at 704 Commonwealth Ave. and fill out a membership application. It will be processed and a membership card will be mailed to you. With this card, materials can be borrowed on a library basis.

Boston University School of Education Library - the Curriculum Library on the 16th floor of the School of Education offers a wide selection of ESL texts and guides. These materials can be used in the library and borrowed only with a Boston University student or faculty I.D. card.

Mental Health Program

Attention has also been given to children with emotional problems. Beginning in the fall of 1971 the mental health program had a team composed of a full-time Mental Health Coordinator, a part-time Psychiatric Social Worker, a part-time evaluator, a "crisis" psychiatrist from the Harvard Laboratory of Community Psychiatry, and a full-time teacher experienced in working with children with learning problems. A team approach is used, and contacts are made with other Boston Public Schools special services and Boston area mental health resources.

Parent Coordination

The Title VII bilingual program employs a Parent Coordinator to work directly with the parents of children in that program. The aim is to provide parents with skills to enable them to tutor

their children at home. Parent involvement has been substantially increased since passage of the state bilingual education law. The law specifies that parents have the right to review program plans, by means of a Parent Advisory Committee, organized according to guidelines set forth by the State Bureau of Transitional Bilingual Education. Parents may also visit the classes and have conferences with school personnel.

Advisory Council

Also since the fall of 1971 the Bilingual Department has an Advisory Council consisting of representatives from the Spanish-speaking, Haitian, Portuguese, Italian, Chinese and Greek communities.

Curriculum Development

A project of curriculum development is under way in the Bilingual Department to be researched and developed over a three-year period.

THE FUTURE (18, 20)

From cautious beginnings in a completely new field the Department has developed to the position of being asked to advise other school systems beginning bilingual programs. In March of 1972 the first New England Conference on Bilingual-Bicultural Education, attended by 250 bilingual educators from Massachusetts, Connecticut, Rhode Island, New Hampshire and New York was organized by the Boston Department of Bilingual Education in cooperation with the Institute for Learning and Teaching at

the University of Massachusetts, Boston. A close relationship has been established between the Bilingual Department and the Institute for Learning and Teaching, resulting in a number of new programs in the area of teacher and aide training.

As an indication of growing awareness of the needs of non-English-speaking children, a Special External Advisor to the Superintendent of Boston Public Schools on Spanish Affairs has been appointed. On the national level, in July, 1972, the Department of Health, Education and Welfare appointed a Director of Bilingual Education in the Office of the Education's Bureau of Elementary and Secondary Education in Washington, D.C.

Bilingual-bicultural education seeks to develop bilingualism as a precious asset rather than to stigmatize it as a defect. Experts the world over stress the importance of allowing a child to begin his schooling in the language he understands best. The state of Massachusetts has mandated that this be carried out in the public schools. Enforcement of the Transitional Bilingual Education Law is on its way. In the future, the Bilingual Department, working with the state, the community and concerned citizens, will continue its efforts to provide quality bilingual education for all the children who need it.

THE ESL VOLUNTEER IN BOSTON

In Boston, through School Volunteers for Boston, Inc., one may work with Puerto Rican, Chinese, Haitian, Portuguese, Greek, Israeli (and many other) children in the ESL (English as a Second Language) program. One needs no special academic background -- but does need an interest in children who speak a language other than English, and an interest in language.

One need not speak the language of the child in the ESL program. The native English-speaking volunteer provides a language model for the child. If the volunteer does not speak Spanish, for example, the child is motivated to communicate in English, because he can not relapse into Spanish. People who speak the language of the child do have the advantage of being able to communicate with him informally, to chat with him, building a certain trust. In either case, the volunteer uses essentially the same ESL teaching methods.

ESL methods involve techniques of developing language skills in progressive steps. By means of games, drills, visual aids and any creative means appropriate, the volunteer aims to teach the child, first, to understand and speak, second, to read, and lastly to write English. From the various resource centers and from the volunteer's own resources, abundant materials are available to assist the volunteer in the fascinating task of teaching English to a non-English-speaking child.

After four intensive training sessions in ESL methods, one may be assigned to a particular school, making a commitment to be in the school a minimum of three hours per week, preferably one and

one-half hours, two days a week. One may obtain all the help one needs and more, through the personnel, resources and programs of School Volunteers for Boston, Inc. Workshops, seminars, lectures and conferences, books and materials, all are available to the volunteer plus the extras of encouragement and support.

Placement possibilities for the ESL or Bilingual volunteer are extremely varied. They include tutoring ESL on an individual or small group basis. This could be in a bilingual school or a regular school where there is already a professional ESL instructor. Or it may be in a regular school in which the child receives no ESL instruction whatsoever and is faced with regular classroom activities. Bilingual volunteers are often interested in teaching ESL, but many wish to tutor language arts or reading in the child's native tongue. They would be placed in a bilingual classroom only. Some bilingual volunteers work as classroom assistants in bilingual schools. They don't tutor the same children every week, but they work with any child or group of children that the teachers feel need special attention that week. They might give help in math or content matter as well as reading, all in the child's native language.

The volunteer has become an important member of the team fighting for better education for the children of our city. The Boston Public Schools have recognized the contribution volunteers are making, and daily are requesting additional volunteers. Volunteers can add richness and variety to school programs and to children's lives, can give welcome assistance to classroom teachers, at the same time enhancing their own lives.

A PERSONAL COMMENT

My volunteering was done in the Bilingual School in the South End, at which all the children were Spanish-speaking, mostly Puerto Rican. The teachers and aides were all bilingual, and were deeply interested in the welfare of their smiling, spirited, eager charges. I was given a good deal of freedom in choosing subjects or methods of teaching English, though most of the teachers did give me suggestions. Other volunteers have told me that some teachers give very specific instructions; a great deal depends on the teacher and the atmosphere in the school. The atmosphere in the Bilingual School was warm and happy, very conducive to learning. All the teachers and aides were cooperative and eager to accept the volunteer help.

Sometimes I worked with one child, sometimes with three or four. The teachers made school books and supplies available to me, and indicated what subject matter or skills the children were currently working on. The teachers selected the children who were to work with me. I found twenty minutes to be the best time span to spend with a child or a group. My practice was to visit classrooms for an hour each, taking groups for twenty-minute sessions. I thus worked with three or four different age groups in one day.

I often used musical or artistic devices, games, books and pictures which I brought in, planning each lesson in some detail. I made the language objectives of each lesson simple, allowing for review of subject matter covered in previous lessons, when possible. I found it possible to teach Spanish-speaking children

without being able to speak their language, but I feel one can communicate more effectively with the children and teachers if one does speak Spanish. I studied Spanish intensively during the volunteer year, and enjoyed the opportunity to use the limited facility one year's study brings.

Because of illnesses, family problems, religious observances or other personal reasons, the children were often absent from school. The composition of the classes therefore varied from day to day, from week to week. It was impossible to work consistently with the same children for an extended period of time. Therefore my lessons were planned on an individual day-to-day basis.

Not long after beginning the volunteer teaching of English to Puerto Rican children, I began to feel the need for more information about the history and culture of the people of Puerto Rico, so many of whom were coming to Boston to live. My research took me to libraries, book stores, many helpful and knowledgeable people in education, industry and public service and to Puerto Rico itself. I enjoyed the research because it opened my eyes to the new culture in our midst, and acquainted me with many delightful people from the Spanish-speaking community and with professional educators, government officials and public servants.

Each day I spent tutoring the children in English was an adventure, and I found my own rewards were great in terms of personal satisfaction. Working as a volunteer with Puerto Rican children was a stimulating, broadening experience -- more, it was a joy to help children struggling to cope with a new land.

When I was in the Bilingual School, I was in the minority. Although I did not experience hostility, I felt somewhat like an outsider, a visitor to a foreign land. The North American attitude seems to be that the English language and our way of life must prevail. My own experience as a minority of one reinforces my belief that much of the learning should be on our part -- concerted efforts being made to learn other languages and to open our eyes to the other cultures of the world, especially those transplanted to neighborhoods within our own city.

I learned that although the teaching of English to Puerto Rican children is a specific task to which one can apply oneself, the larger issues of cultural shock, discrimination, poverty, unemployment ... must be seen hovering in the background. As volunteers we are interested in service. We can serve in specific ways, but we must inform ourselves on the larger issues too. Recognition of the values of differing cultures is important, and respect for other people's values and customs is a necessary starting point.

As an individual concerned with improving the quality of life of all people, I found ESL volunteer work a fascinating, rewarding, often exciting way to contribute one's talents to the community. As a member of School Volunteers for Boston, Inc. I enjoyed the benefits of the programs developed by the dedicated staff of this excellent organization. As a volunteer in a Boston public school I had the pleasure of observing and tutoring Spanish-speaking children. Friendships with the teachers and other volunteers were happy by-products of the teaching experience.

Additional friendships have developed from this writing experience -- I am indebted to many individuals in the Spanish-speaking community for their generous criticism and counsel. The circle of communication, begun in a small school in the South End of Boston, is ever widening!

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" A COMMUNITY COLLEGE MODEL OF BILINGUAL, BICULTURAL EDUCATION FOR THE SPANISH-SPEAKING", Argelia M. Buitrago Hermenet, Ed.D., Springfield Technical Community College, One Armory Square, Springfield, Mass. 01105, 1972.

This is a report to Michael Najarian, Director of Programs, Massachusetts Board of Regional Community Colleges. It proposes a special bilingual, bicultural program of higher education.

The report describes the present lamentable state of Spanish-speaking Americans, particularly in regard to education, housing and employment. It proposes the creation of transitional bilingual programs at Springfield Technical Community College -- particularly to help Spanish-speaking students to cope with school problems in the United States and to aid them in acquiring higher education. At present many drop out of high school. Few enter college.

Dr. Hermenet's objective is to provide higher education for Hispanic-Americans who may be school dropouts but actually have high potential. Also she includes high school graduates who do not have a mastery of English. Adult education is also included.

There is a need for qualified Spanish-speaking employees in local and state agencies to work with the Spanish-speaking who need their services. At present there are few Puerto Ricans in state offices, local school districts or city organizations. The problem is not simply one of English, but of cultural differences, in solving the educational problems.

A pilot program was conducted which was successful. Dr. Hermenet also conferred with persons conducting similar programs in other colleges. She is now attempting to get federal funding for a continuing program at STCC.

"ETHNIC IDENTIFICATION OF PUERTO RICAN SEVENTH GRADERS", Doctoral Dissertation of Argelia Maria Buitrago Hermenet, Ed.D., University of Massachusetts, 1971.

Dr. Hermenet has made ethnic identity of Puerto Ricans the subject of her dissertation. She writes that it is the specific subject of ethnic identity that concerns her in an effort to see what influence migration and experience on the Mainland may have on Puerto Rican seventh graders.

This is a fascinating, scholarly study of the complex factors that surround the core problem of the Puerto Rican here in the United States and on the Island. Dr. Hermenet conducted research into Puerto Rican history, culture, migration, language, race, education, the family, mental health and other related areas both in the United States and in Puerto Rico.

She feels that migrating children experience academic and social difficulties, both in Puerto Rico and in the United States.

ETHNO-PEDAGOGY, by Henry G. Burger
Southwestern Cooperative Educational Laboratory, Inc.
2017 Yale, S.E., Albuquerque, New Mexico 87106
Revised Edition May 1971

Described on the title page as "A Manual in Cultural Sensitivity With Techniques for Improving Cross-Cultural Teaching By Fitting Ethnic Patterns", this is a technical study analyzing problems of teaching in a cross-cultural situation.

The author feels that applied educational anthropology must be brought to bear on the problems. He defines cultural anthropology as the science that deals with ethnic groups. Perception of the need for the application of the cultural science to education is just beginning to appear. The author feels that Anglo teachers are generally not sensitive to the sociocultural differences of ethnic groups. Studies in this book are based on ethnic groups on the Southwestern states of the United States, including mainly Mexican-Americans and Indian-Americans. The author concludes that ethnic minorities do poorly in schools because of ethnic differences.

Different cultural values are described in detail. The point is made that one must not attribute the value differences between Anglo and Hispanic to a "superior" culture of either.

The anthropological view is that the school is an instrument of society, and can best succeed when it fits the broad patterns of society. For example, by conducting education in the child's home language, the school can capitalize on a device offering great emotional support and interest to the child.

The manual works on the assumption that cultural pluralism will gradually emerge in moderation. Cultural pluralism is the concept whereby immigrant groups preserve significant portions of their cultures within the context of American citizenship and political and economic integration onto American society.

It is intended as a textbook and a reference book. It offers the beginning of a system: cross-cultural education methods -- or "ethno-pedagogy".

HABLAMOS ! Puerto Ricans Speak, Henrietta Yurchenco,
Praeger Publishers, New York, 1971. Photographs by Julia
Singer.

A series of recorded interviews with native Puerto Ricans of various ages and differing environments in Puerto Rico. Photographs, mainly of the people, accompany the text. What comes through is poverty, educational problems, economic problems, people struggling to define themselves in a changing world. The book implies the close connection to the United States works against developing the Puerto Rican identity.

ISLAND IN THE CROSSROADS, M. M. Brau,
Doubleday and Co., Inc., Garden City, New York, 1968

A Zenith book, aiming to present the history of minority groups in the United States. In covering Puerto Rico's history up to approximately 1952 this book describes the creation of the Puerto Rican people and of the island commonwealth out of a mixture of native Indians, conquering Spanish explorers and Africans. Economically and politically Puerto Ricans have suffered over the years at the hands of Spain, the United States and other countries. On several occasions Puerto Ricans made a bid for independence or autonomy, but their various political groups could never unite behind one aim. The book tends to give a rosy glow to its historical accounts but cannot ignore the deep problems which still exist today.

"ISSUES OF CONCERN TO PUERTO RICANS IN BOSTON AND SPRINGFIELD",
A Report of the Massachusetts State Advisory Committee to the
United States Commission on Civil Rights, February, 1972
Robert E. Segal, Boston, Chairman

(The United States Commission on Civil Rights is an independent agency of the executive branch of the Federal Government created by the Civil Rights Act of 1957. The Act was amended in 1960 and 1964. The Commission has the duty mainly to investigate denials of equal protection of the law and practices of fraud or discrimination in federal elections. Each state has an Advisory Committee whose responsibility it is to advise the United States Commission on Civil Rights on matters within its jurisdiction.)

This report spells out the plight of the Puerto Rican in Boston and Springfield, Mass., in the areas of education, employment, housing, social services and in Anti-Poverty and Model Cities Programs. The Advisory Committee makes specific recommendations in each area.

In education, the recommendations are directed to the State Legislature, to the local school districts, to the Massachusetts Commissioner of Education, to local community action agencies and to the Department of Health, Education and Welfare.

PUERTO RICAN CHILDREN IN MAINLAND SCHOOLS, edited by Francesco Cordasco and Eugene Bucchioni, 1968, the Scarecrow Press, Inc., Metuchen, N. J.

This book consists of a collection of writings by different authors dealing with Puerto Rican culture and attitudes, the Puerto Rican family and children in mainland schools. Attention is given to Puerto Rican history and the economy of the island. The book deals mostly with Puerto Ricans in New York and describes community and school experiences.

PUERTO RICO - A PROFILE, Kal Wagenheim
Praeger Publishers, New York and London, 1970

(The author is a former New York Times correspondent in Puerto Rico and a long time resident of the island.)

This book, which is in the Young Adults section of the Boston Public Library, tells clearly and concisely what modern Puerto Rico is all about, at the same time giving attention to the past. It skillfully covers history, geography, economics and politics, and conveys much of the beauty of the island, its people and its culture. It gives a balanced view, politically and historically, and an honest but loving picture of the complexities of life in Puerto Rico and on the mainland.

PUERTO RICO: A SOCIO-HISTORIC INTERPRETATION, Manuel Maldonado-Denis, Vintage Books, New York, 1972.

This is a detailed and scholarly view of Puerto Rican history by a proponent of Puerto Rican independence. He carries his story through to contemporary life -- describing the social, economic and cultural aspects of a society shaped by the effects of American colonialism. He supports overthrow of the current society by revolutionary means, and appeals to the youth of the island to commit itself to the struggle for independence.

PUERTO RICO - COMMONWEALTH, STATE OR NATION?, Byron Williams,
Parents' Magazine Press, New York, 1972.

In a straightforward style, this author recounts the history of Puerto Rico from prehistoric days to the recent past, including Puerto Rican experience on the mainland. Economic conditions and cultural questions are covered along with historical and

political factors. In a relatively small book the author succinctly covers a lot of ground.

PUERTO RICO IN PICTURES (Visual Geography Series), Robert V. Masters, Sterling Publishing Co., Inc., New York, 1969.

This is an attractive, readable pamphlet giving an excellent over-all view, both in pictures and text, of Puerto Rico. The information is from official government sources, so reads somewhat like a Chamber of Commerce presentation.

PUERTO RICO -- FREEDOM AND POWER IN THE CARRIBBEAN, Gordon K. Lewis, Harper and Row, New York and Evanston, 1963.

This is a scholarly and detailed account of the history of Puerto Rico and an analysis of the present condition of the island in all respects -- political, economic, social, educational and religious. The actions of Spain and the United States are not shown in a flattering light, and the problems arising from American dominance are described. The author feels Puerto Rico has second class status as a commonwealth of the United States. He describes the deep problems of the Puerto Ricans, including some criticisms of their inaction or impotence, with an expression of hope that liberal forces will effect some remedial actions in all areas.

WE, THE PUERTO RICAN PEOPLE ... A Story of Oppression and Resistance, Juan Angel Silén, Modern Reader, New York, 1971.

A passionate polemic presenting the nationalist viewpoint, the book angrily recounts the cruelty and injustice of early Spanish conquerors and the colonial actions of the United States. The struggles of the people are dwelt upon -- the main emphasis being on the adverse effects of American domination. This author favors independence for Puerto Rico, by violent means.